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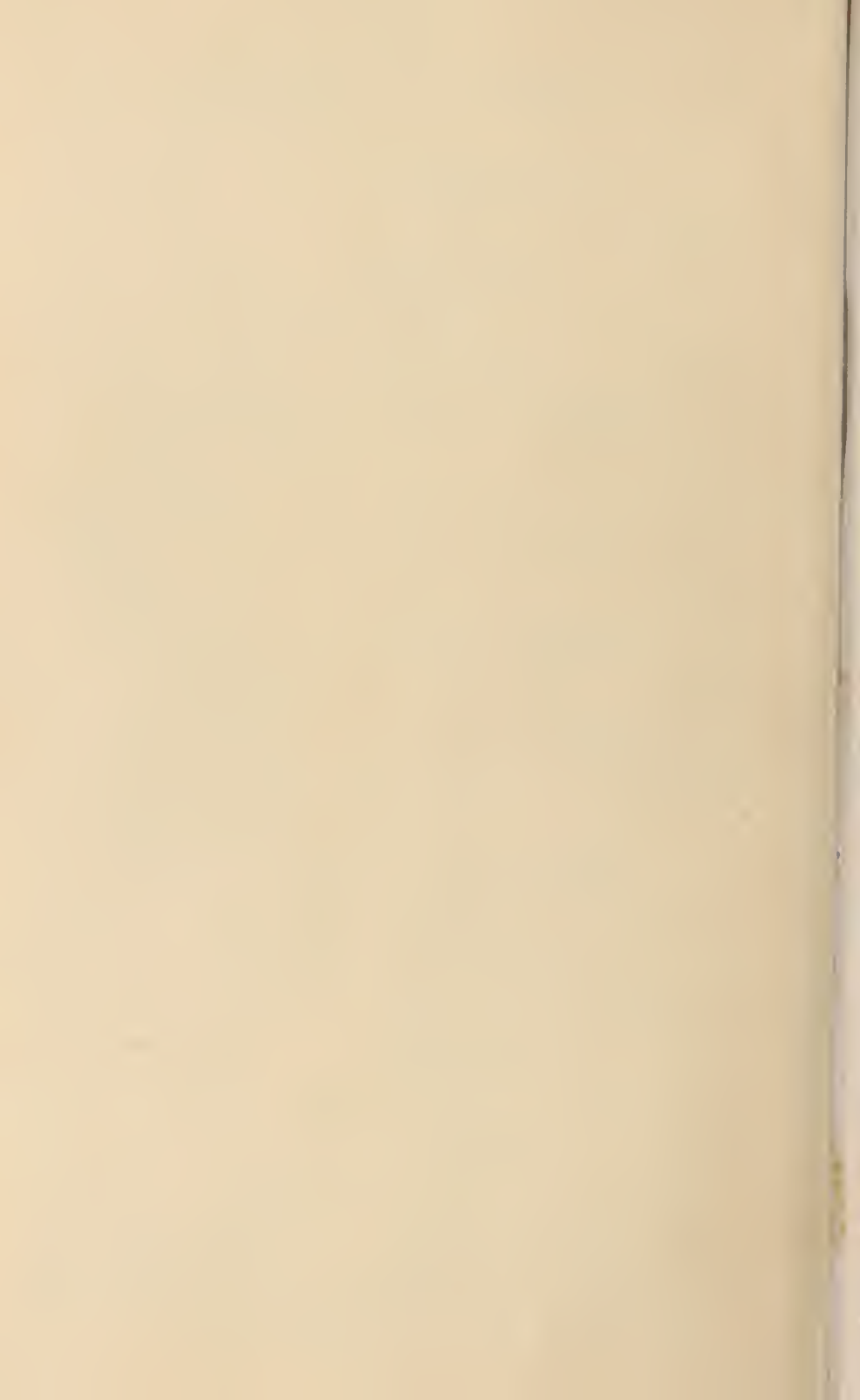
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American Baptist Board of Foreign Missions.

Assam.

EXTRACTS FROM THE JOURNAL OF MR. BROWN.

Preaching tour—Conversation with brahmins—The Supreme God—Pantheism.

Dec. 14, 1844. Left home for Jorhat and Nowgong, intending to spend most of the cold season in preaching among the people. This will cause a delay in the work of translation; but as the more important parts of the New Testament are already printed and in circulation, we feel that our most urgent duty at present is preaching. It is of but little use to translate and print the scriptures, unless we have missionaries not only to scatter them over the country, but to follow up the distribution of the word with faithful preaching. The prospect that few or no additional missionaries are to be sent to Assam, and the precarious health of those who are in the field, admonish us that what we do, should be done with a direct view to the conversion of souls. We may devote years of labor to translations and other preparatory work, and then, perhaps, have the grief to see the mission abandoned, and all our labor lost; but if the truth be once brought home to the hearts of this people, and we can see happy converts turning to the Lord, we may then hope that the work will go on, when our labors among them shall have closed.

Our first convert, Nidhi Levi, accompanies me. He has continued steadily to improve in knowledge and in graces since his conversion, and we hope that he may be an instrument of great good among his countrymen.

15. Lord's day. Stopped to-day at the stone bridge over the Namdang,

where is a considerable village. Took my station with Nidhi under a tree near the bridge, where we addressed the villagers and those who passed by. Afternoon having a severe headache, I was obliged to retire. Had a good congregation in the evening.

16. Passed 600 or 700 coolies at work on the *ali*, or high road, leading from Jorhat to Sibsagar. Distributed among them about 100 tracts and books. Came through extensive rice fields and villages, and stopped for the night at a small village near the Tiok river.

18. Arrived last night at Jorhat, where I intend to spend several days. Went out into the bazaar with Nidhi, taking a bundle of tracts. After distributing them, I addressed a couple of brahmins who were standing by, and asked them whether there were three Gods, or one God? "One." Were Brahma, Vishnu and Shiva all the same? "Yes, they were all one and the same with the Supreme God." Then they all had the same mind, the same power, the same omniscience? "Yes." Had Brahma the same power as the Supreme God? (Hesitation.) He created mankind, did he not? "Yes." That is, he fashioned their bodies, but was he able to inspire them with life? "No, Vishnu united souls to these bodies, and thus they became animated beings." But did he create the souls? "No, he obtained them from the Supreme God." Then neither Brahma, Vishnu, nor Shiva, has power to create souls, and, therefore, they are not almighty? "No, they are not."

If these three, Brahma, Vishnu and Shiva, are the same God, they must be united in counsel, must they not? "Yes." And there can be no disa-

greement between them? "True." But do they not often quarrel? Did not Shiva chase Brahma even to heaven in his wrath? "Yes." Then they cannot be the same? "No, they cannot."

Do not your shasters speak of a Supreme God, that is above Brahma, Vishnu and Shiva? "Yes." Is this Supreme God visible or invisible,—corporeal or incorporeal? "He is invisible and incorporeal,—without eyes he sees, without ears he hears, without feet he moves, and whatever is his will, that comes to pass." This is the God whose religion I have come to preach,—the invisible, incorporeal Being, who is the Maker and Lord of all. But did Brahma, Vishnu and Shiva come from this Supreme God? "Yes, Brahma sprung from his navel, Vishnu from his breast, and Shiva from his head." But did you not tell me, and do not your shasters affirm, that the Supreme God is incorporeal, that he has neither eyes, mouth, hands nor feet;—how, then, did your gods spring from his navel, his breast, and his head?

The brahmins looked confused, and made no reply, while the people joined in a laugh at the dilemma into which their shasters had plunged them. I then told them that all the stories in their shasters about Brahma, Vishnu and Shiva, were the work of the pundits; and could never be reconciled with the doctrine of the supreme, invisible God,—a doctrine which had been handed down from our first parents, and had found a place even in their own scriptures.

"But it must be that Brahma, Vishnu and Shiva came from God, for every thing comes from God,—he pervades every thing, and it is a portion of his Spirit that dwells in us." Then we are all gods, as well as Brahma, Vishnu and Shiva? "Yes, the scriptures say we are." But does God commit sin, for we are all sinners? "Yes, whatever we do, it is God that does it; and whenever we sin, it is God that causes us to do so." But your shasters say that God is *sinless*? "Yes, he is without sin, because the guilt of sin does not attach to him. He is almighty, and can do what he pleases without incurring guilt."

This will serve as a specimen of the pantheism universally prevalent in this country. God, the eternal Spirit, is supposed to have united himself to matter, through which he acts, as the soul of the universe, producing by his

own direct agency all actions and all events. Pope expresses the genuine Hindu doctrine:

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

Errors of the shasters—Measurement of distances—Comparative accessibility of Mussulmans.

19. A large number of Hindus and Mussulmans came to see me. Showed them a glass prism filled with water, exhibiting the colors of the rainbow. This appeared to convince them that their own system must, in one particular, at least, be erroneous. Their shasters teach that the bow seen in the heavens, is the bow of their god Indra; that he uses it when it rains, to shoot the demons who endeavor to drink the water that falls for the use of mankind; and the lightning is caused by the striking of his arrows against the eight rocky mountains that sustain the heavens!

Two respectable Bengalis came in to dispute with me, but as they only spoke Bengali, I could not appreciate the force of their arguments, nor they mine; I, therefore, made over the discussion to Nidhi, who appeared to understand them better.

In the evening a *munsif*, or native judge, came in and made many inquiries. He had heard of Capt. Cook's going round the world three times, which he could not understand. This I explained to him and the company that came with him, and told them that the people of the island where Capt. Cook was murdered, had been converted and embraced the Christian religion.

20. Went out early in the morning across the Bhugdoi river, and sat down in the shop of an old goldsmith, with whom I was acquainted. A large number gathered round, among whom were two brahmins. They disputed for some time, but finding it was impossible to defend the shasters, they desisted and listened in silence. I offered them books, but they would not receive them, nor did the rest of the people dare to take any while the brahmins were present. After they had gone away, I said to the people, you see what your pundits have acknowledged; they cannot deny that their shasters are full of errors; you may, therefore, be sure they are nothing but the work of man. Before I left, nearly all of them requested books.

Crossing the river on my return, I

found a large number collected on the bank awaiting my arrival; so I took up the same subject, and reasoned with them for another hour. Some of them disputed, but most of them agreed that what I said was true. After exposing the errors of their system, I urged upon them the importance of embracing the Christian religion, and gave away many books and tracts.

This afternoon I have been explaining to some of the more intelligent natives, the mode of ascertaining the distance of an inaccessible object. It being the uniform doctrine of the shasters, that the moon is just twice as far from us as the sun, I often refer to this as one of the blunders committed by the framers of their religion. I find, however, that our statements in regard to the distances of the heavenly bodies are doubted, merely because the natives believe it impossible to ascertain the distance of an object which is inaccessible. I, therefore, proposed to calculate the distance to a gateway some 200 yards from the place of observation, and after providing myself with a bamboo ten cubits long, and measuring a base line of 100 yards, I proceeded to construct a small similar triangle on my writing desk, by means of pins ranging with the object from each end of the base line. Having measured the respective sides of the small triangle, and from these ascertained the required distance, I requested the spectators to measure the ground, when the calculation was found to be correct within about a yard. In order to make the process fully understood, I requested a young man of some rank who was present, to calculate from the small triangle the distance from the other end of the base line to the gateway, which he did without assistance, and on measuring, his calculation was found correct to a single cubit. All present expressed themselves perfectly satisfied with the experiment, and acknowledged that on the same principle the distances of the sun, moon, and other heavenly bodies might be accurately measured. According to the shasters, the sun is distant from the earth 800,000 miles; the moon 1,600,000; the stars generally at the same distance as the moon.

Brought the people home with me to see the prism, and after exposing numerous mistakes in their shasters, I dismissed them with an exhortation to abandon their false religion and embrace the truth.

At evening the native judge who called on me yesterday, came again with many new inquirers. He and several other brahmins allowed the Hindu religion to be exposed before all the people, without offering to say a word in its defence.

On the whole, I think a favorable impression has been made on the people here, and I hope some are beginning to open their eyes to the impositions that have been practised upon them. What has surprised me very much, is to find that the Mussulmans, who are very numerous at Jorhat, conform in a great measure to the Hindu religion, have adopted many of their notions, and even acknowledged Ram to be a *paikumber*, or prophet, like Abraham, David, and Mahomet. The Mussulmans regard us with more favor than the Hindus; still there is, perhaps, less hope of them, as their religion has fewer manifestly weak points than the Hindu.

Anguri — Discussions — Inquisitiveness and docility of a priest.

22. Lord's day. Left Jorhat yesterday and came to Anguri, a little beyond Titabor. This is a delightful place;—nothing is to be seen but rice fields and villages in all directions. Took a circuit through the villages, and distributed a good number of tracts. Found in one of the villages a gosain, of extensive influence, with whom I commenced conversation by asking his opinion whether the eternal, supreme God, was corporeal or incorporeal? He said it was a very difficult question. There were others who understood the shasters much better than he did, and he would not speak with confidence, but he rather inclined to the opinion that the deity was corporeal. Some brahmins coming in, they took up the discussion; and the gosain availed himself of the opportunity to retire, saying he had not finished his prayers. The brahmins manifested great surprise that the truth of their shasters should be called in question; yet they did not seem displeased,—on the contrary, one of them joined us in the argument, and expressed his conviction that the shasters were, for the most part, the work of man.

Coming home, we found a brahmin who scrupled not to defend the shasters in every particular, even the most disgusting portions of them; and maintained that reading and hearing them, and repeating the name of Krishna,

would ensure salvation. I told him it was the reading of these books which made the brahmins so much more corrupt and licentious than any other class of the people. He admitted the fact, but said it was not caused by reading the shasters, but it was in fulfilment of them that the brahmins in these latter days had become corrupt. He was at length constrained to acknowledge that the shasters were false; still he did not appear at all disconcerted or ashamed, but like most of the brahmins, he seemed to have sold himself to work iniquity,—incapable of distinguishing good from evil, having his conscience seared with a hot iron. He accompanied me to my stopping place and asked for books.

At evening an old *medhi*, or priest, (not a brahmin,) came in with about half a dozen of his followers, which were soon increased to a dozen or more hearers. The *medhi* was very inquisitive about the way of salvation, and talked with Nidhi for an hour or two. After our religion had been fully explained, and his objections removed, he finally inquired whether it was our object to show that all their gods were to be renounced, their shasters given up as fables,—and especially what we said of the incarnations of the great Sonkor and Madhou? Nidhi answered that our object was as he had stated; that Sonkor and Madhou were only men, and all their schemes of salvation false. Instead of being offended at this, as I anticipated, he turned round to his friends and said, "This takes hold of my mind amazingly!" Nidhi then read the last chapter of Matthew, and prayed with them, after which the old man began to speculate on what would be the consequence of embracing our religion,—what his bishop (the Auniati gosain) would do to him if he should refuse to pay his tribute, or to worship the gods, and should live after the abhorred customs of the Christians. He could not read, nor any of his people, but they seemed with one accord to receive the word spoken as truth. Oh that some of them might become true disciples! But how can we expect it? They will not, probably, hear the gospel again for years, if ever, and the impression now made will soon fade from their minds.

Burman disputant—Inconveniences of travelling in India—Banyan tree.

23. Passed through the villages on each side of the road and distributed

tracts. Reached Kosari hat, a fine Mussulman village, about 3 o'clock, where I was importuned by the people for books. Arrived at Ghola ghat, a new, but thriving station, about half past four. Distributed a good number of tracts here. Stopped at the court-house for the night. Was agreeably surprised at evening to find myself among a company of Burmans—sipalis, who were stationed at the court-house as a guard. The chief person among them had read our books; said he was at first very favorably disposed towards them, but on farther examination he saw many things in them objectionable; particularly the accounts of Moses and others killing men and animals. He could not believe the great mountain Mem, or Myenmo, was a fiction, and that the great southern island on which we live, was no larger than the Golden Balance stated it to be. Above all, he could never believe that the distance of the sun and moon, or of any inaccessible object, could be measured. I, therefore, showed him, by actual experiment, how this could be done; at which he expressed the greatest astonishment, and would not be satisfied till I had gone over the process several times, and fully explained to him the reasons of it. Sat up till near 12 o'clock, hearing and answering his objections. He seems to be a speculator, rather than a sincere inquirer. He was a priest in Burmah, where he wore the yellow cloth two years.

24. This morning, Nidhi, who, on account of his feeble health, brought a pony with him from Sibsagar, found that a tiger had carried it off in the night. As his health, however, appears to be improving, I hope he will be able to perform the rest of the journey with me on foot. Passed down to-day on the southern bank of the Dhonsiri, where is a considerable population, though somewhat scattered. Stopped for the night at Ponka.

25. Leaving Ponka we found no villages, and nothing but a footpath to direct our steps. Lost our way, and were obliged to retrace our steps, which caused a delay of two or three hours. Saw here great numbers of peacocks and wild fowl, and the jungles abound with elephants and buffaloes. About 11 o'clock we reached the Kaliani, a broad stream, which I was obliged to ford. Coming directly from the mountains the water is excessively cold, and before reaching the middle of the stream, I was struck with such a

deadly chill, that had it not been for the friendly hand of a servant who assisted me, I should hardly have succeeded in reaching the opposite bank. About 4 o'clock we came out of the jungle into a beautiful, cultivated country, called *Buka Khat*. Here we succeeded in obtaining a supply of rice, the coolies not having been able to purchase any for the last two days. We have two or three days of jungle yet to pass through before we reach the other side of the mountain.

26. Without considering the customs of the country, I brought with me a large chest, (one which was sent out by friends in *Shaftsbury*;) containing my clothes, &c., which two coolies have thus far carried suspended on a pole between them; but this is so contrary to their custom, that I have now been obliged to let the coolies arrange the load to their own taste, which they do by fixing the empty chest to one end of a pole, and the contents to the other! Arranged in this way, a cooly takes the load upon his shoulder and walks off with the greatest ease. The difficulties of travelling in India, can scarcely be appreciated by those who live in a civilized country. All my dishes, cooking utensils, nearly all my provisions, bed, &c., I have to carry with me; also two or three loads of tracts and books; and the only tavern we find is an open shed, called a *namghor*, where we spread our beds on the ground, hang up our moscheto curtains, and consider ourselves very comfortably lodged for the night. This mode of travelling in the cold season we find very conducive to health.

Reaching the principal village of *Buka Khat*, I went in and distributed tracts to all who could read. Here is the largest banian, or India rubber tree, which I have ever seen, though the natives say there is one much larger at *Dibrugor*. This tree covers an area of 210 yards in circumference. It is supported by several trunks, or stems, the largest of which is twenty-one yards round, and the cavity inside is three yards in diameter,—large enough to accommodate a dozen persons in case of a storm. One of the other trunks is fourteen yards in circumference.

Ahom annals—Character of the Mikirs—Nougong.

Reached *Kanji-ronga* at 3 o'clock, where we found a very fine *namghor*. Several of the people came in to con-

verse. The principal person among them was an *Ahom*, and was well versed in the Assamese scriptures. He appeared very proud of his caste, and told me he had in his possession the sacred records which relate the descent from heaven, by a golden chain, of the first *Ahom* kings, *Kunlung* and *Kunlai*. And you suppose, said I, that we, white foreigners, are the descendants of the cannibals of *Ceylon*, and of the monkeys that went there with the god *Ram*, to fight the giant *Rawon*? Yes, he said, it was so written in their scriptures. And is it not also written, that when *Ram* had conquered *Rawon*, he appointed *Bibhikhon*, the brother of the latter, king in his room, gave him his blessing, pronounced him immortal, and assured him that no enemy should ever invade or conquer his country? Yes. And notwithstanding this, it is now well known that the Company have taken *Ceylon*, and that there was no king *Bibhikhon* alive at the time when the English first arrived in the island. To this he could make no reply, but acknowledged that if *Ceylon* was in possession of the English, their shasters must be false. This is a point of so vital importance with the *Hindus*, that many of them refuse to admit that *Ceylon* is under the Company's government.

Had a good opportunity of preaching to the people, and disposed of a number of books.

27. Still winding round the foot of the mountains. The road is a mere footpath through the high grass jungle, and is, in many places, nearly impassable. About noon we crossed the *Dipholu*, a large, deep stream, without a bridge. Reached a small village called *Kunthori*, a little before dark. Here I noticed a custom which I have not before observed, but which is said to be universally practised by the Assamese when building a new house, viz., to hang two blocks of wood to the roof, at the north-west and south-east corners, until the house is finished. These blocks, which they call *dogs*, it is supposed, will keep evil spirits from entering the house. Even the *Mussulmans* observe this practice.

28. Continued to skirt the western edge of the mountain, our course gradually turning towards the south. About 10 o'clock we reached the *Deo pani*, a very deep stream, over which a large tree is felled, which serves as a bridge. At 11 we reached *Deo dubi*, (bathing place of the gods) a beautiful quadran-

gular natural pond, said to be of immense depth. Came upon the Dipholu river again, the course of which we followed for some distance. Here are two or three small villages of fishermen, and the river is full of fish and turtles. We have here the finest view of the snow-capped Himalayas that I have ever seen. Crossed the Siran river a little after noon, over which is a good bridge. It was near night when we got out into the open country. Stopped at Bamun Soikia's village, a little above Koliabor. Here we have a delightful view of the Mikir cultivation on the hills each side of us. The Mikirs are one of the most interesting tribes in Assam; they have no respect for the Hindu religion, and are a mild, quiet, industrious race. They very much resemble the Karens. We should be glad to make some efforts for their conversion, but it would be folly to attempt to extend our labors, while we are unable even to carry on the mission we have already established among the Assamese.

29. Lord's day. Spent the day in the villages around Koliabor. Found most of the people at work in their paddy fields. They manifested a good deal of fear, and many of them seemed anxious to avoid me. Distributed a good number of books.

30. Having only a handful of tracts left, I concluded to make no further delay, but go directly on to Nowgong, a distance of thirty miles, where I arrived with Nidhi just at dark, leaving the coolies to come in to-morrow. After leaving Koliabor, we passed through an extensive tract of jungle, but came out amongst the villages about noon. From the old station of Nowgong to the new, a distance of ten miles, there is a continuous line of houses and gardens, and the fine old trees, which shade the road on either side, render this one of the most beautiful villages in Assam. The new station is, however, a little detached from the most thickly populated part of the village.

Found our dear br. and sister Bronson enjoying their usual health, but worn down with their numerous cares, and almost discouraged on account of being left so long to labor alone. The Orphan Institution, and other schools, are quite enough to occupy the attention of one missionary family, without engaging in any other department of labor.

Have distributed since I left Sibs-

gar, 300 books of the size of the gospels, and 600 smaller tracts.

(To be continued.)

Greece.

At the annual meeting of the Board, in April last, it was *resolved*, "That the Acting Board be authorized to discontinue the French and Greek Missions at as early a period as may seem to them expedient." A few weeks afterwards, the subject of discontinuance having been under consideration in the Acting Board, the Corresponding Secretary was "authorized to correspond with the Greek Mission, informing them of the circumstances of the Board, and suggesting the possibility that said Mission may be discontinued, or transferred to some other body." A letter was accordingly sent, and the letters of Mr. Arnold and Miss Waldo, from which the following extracts are taken, were written in reply.

EXTRACTS FROM A LETTER OF MR. ARNOLD, DATED CORFU, AUGUST 8, 1845.

I have anxiously considered the momentous question which your last letter brought before us, and shall reply, as you request, with all frankness.

What I have to say in regard to the prospects of the mission, and my personal feelings, will relate chiefly to Corfu. You are aware, I think, that in the first difficult decision, to which the invitation of the Board called me, Corfu was not the field of missionary labor which lay before my mind. When I was first apprized, *after* that decision was formed, that my destination was to this place, I felt no inconsiderable degree of disappointment. This disappointment has not, however, prevented me from laboring *contentedly* in Corfu; nor has it, if I am not much mistaken, caused me to take a *prejudiced* view of the prospects of success here. As a place of residence, Corfu has many attractions; and the desire of removal, so far as worldly comfort and social privileges are concerned, would be extreme folly. As a sphere of usefulness, too, I am far from thinking that Corfu has not important claims to regard. If the question were simply this,—Where can I probably spend my

life most usefully, here, or in my native land? it seems to me that I should have little ground for hesitation. I do not think it would be reasonable to expect, that I should occupy at home a station having equal opportunities of usefulness with this. But the question is to be regarded in other aspects;—with reference to the prospect of reviving pure religion among the *Greeks*; and to the comparative importance and promise of *other* fields of missionary enterprise.

As to the first of these aspects, my opinion is that Corfu is not a favorable location for missionary operations for the benefit of the *Greek race*, much less of the *Greek nation*. This is an opinion of long standing, which observation and reflection have only served to confirm. I will mention the principal grounds on which it rests.

The Greek population of this and the neighboring islands are not part and parcel of the Greek nation. In their geographical position, and their political relations, they stand apart. There is not, nor do I see that there is likely to be, extensive commercial intercourse between this island and the kingdom of Greece. The indifference of the Corfuotes to education, compared with the thirst for knowledge among the Greeks, is proverbial. Corfu altogether lacks, what Greece abundantly enjoys, a *free press*. With how much effect such a press may be used in vindicating the perverted doctrines of the bible, has lately been illustrated very clearly, and, as I think, most *happily*, in the discussion that resulted from the attack on Mr. King, for an alleged attempt at proselytism. No such opportunity of presenting religious truth to the aroused attention of the community could occur here. Greece is, indeed, certainly much indebted to not a few men of superior talent and education, who have gone from this place to Athens, and other parts of the country. Few of these, however, were sons of Corfu; most of them were not even chiefly educated here: the times are changed, and the relation of the two communities is almost reversed. The Ionian University is not now what it was in the days of Lord Guilford; the University of Otho was not then what it is now. It would be something better than national vanity, which would lead a Greek of Athens of the present day to treat with scorn the idea of borrowing the light of science from the Ionian Islands. In fine, that Corfu should

ever become an important centre of evangelical influence upon the Greek people, seems to me a chimerical hope. Diversity of government, isolated situation, scanty intercourse, inferiority of intellectual character, attainments, and advantages; all these appear to me to be arrayed against such a hope.*

As to the other aspect of the question, the comparative promise of other missionary fields, which might be reinforced if this were relinquished, I need say only a few words; for the Board have much better means of forming a correct judgment on this point, than any single missionary can have. You stand on an elevation, from which all the various fields of missionary labor are equally visible, and you only can turn toward them all an equal eye. It would be absurd for me to attempt to maintain, that this is one of the *most promising* spheres of missionary effort. I am not prepared to admit, on the other hand, that it is the *least* promising of all. There is certainly nothing to encourage the hope of speedy and numerous conversions. But the predominant feeling in my mind, in regard to the prospect before me here is, that a sufficient experiment has not yet been made duly to test the question.

I have now told you, as well as I am able, what seem to me, “in the *sober* exercise of my *judgment*,” to be the comparative claims of Corfu as a missionary station. It would not be proper, however, to refrain entirely from expressing my opinion of the prospects of usefulness in a position more favorable for exerting an evangelical influence upon the Greek mind. There are at the present time, notwithstanding the tumult of political passions, and the unstable condition of public affairs in Greece, some peculiar encouragements. These br. Buel will represent to you much more fully and forcibly than I can. They fall under his immediate observation, and are intimately and cheerfully associated with his own labors. I agree with him entirely, that the publication of the Moral Science has introduced our mission to the Greek public under the happiest auspices. We cannot too gratefully praise Him, whose favor is indispensable to the

* I purposely refrain now from any definite request or proposal, in regard to a change of location. Should the continuance of the mission be determined on, there will be ample opportunity for consideration and correspondence on that subject hereafter.

success of every good work, for the happy issue which he has, thus far, vouchsafed to this important undertaking. At no period, since the *present generation* of your missionaries have been in the field, has the aspect of things in Greece been so encouraging as now. The favorable reception of the Moral Science, the large demand for scriptures and other religious books, both for public instruction and for private reading,—these are new, important, and very encouraging signs. What most tends, in my own mind, to depress the hopes which the above circumstances are adapted to raise, is these two considerations;—first, the comparatively meagre result of the long-continued missionary efforts of other societies; and, secondly, the decided prohibition of proselytism in the new Constitution of Greece. From the discouragement arising from the first of these considerations I should find a happy relief, if I could attribute this want of success *chiefly* to a radical defect in the principle on which these societies have conducted their missionary operations. I refer to the disputed question, whether the formal integrity and unity of the Greek church should be regarded as inviolable, or whether enlightened and converted persons ought to separate themselves from it, and to found churches anew, on the primitive scriptural basis. I believe the difference between them and us on this point to be *important*. I believe that *our* view of this question is sanctioned by sound wisdom, by the history of the church from the beginning, and, above all, by the word of God; and that it has, therefore, fairer promise of ultimate success. But it seems to me, that the results of their labors have never yet reached that stage of progress, at which the influence of this difference might be expected materially to lessen their efficiency. I state this with diffidence, as my own individual opinion. I must judge from what I know; and my knowledge is very limited. I have heard Mr. King preach in Greek, and you already know my opinion of his faithfulness as a preacher. It is not evident to me, that the difference in question deprives his preaching of any of its efficacy as a means of the *conversion of sinners*. And, in general, with regard to the missionaries of the American Board, who have labored so long in different places among the Greeks, I know not on what grounds I should be justified

in concluding, that in their preaching and other instructions, they have aimed *less* pointedly, earnestly, and skilfully, at the *conversion* of their hearers, than ministers of the *same persuasion* are accustomed to do *at home*. Yet this result,—the conversion of sinners,—is the precise result that is *wanting*; this is the precise *point* of discouragement.

The second thing which I mentioned as tending to moderate the joy with which the present encouraging indications are viewed, is intimately blended with the one just named. It is against *our* labors, and labors conducted on the same principle with ours, that the prohibition in question is particularly pointed. I have no doubt that the executive authorities would strictly enforce it, and that in doing this they would be fully sustained by public opinion. Of the correctness of our principle, I have already expressed my full conviction; and it may be, that the conflict which *our* success would inevitably occasion, would be the appointed means of Divine Wisdom for advancing pure Christianity in Greece. Should such prove to be the fact, I trust we shall hold ourselves ready to endure the hardships of that conflict, “as good soldiers of Jesus Christ.” When I speak of this constitutional prohibition as a discouraging circumstance, I speak *comparatively*. While in some other fields of missionary labor, evangelical influences and efforts are earnestly sought and actively seconded, *here* a barrier is erected against them,—the highest and strongest barrier which it is in the power of the nation to erect. If all other lands were blessed with a pure Christianity, this objection would be light as air to the continuance of missionary effort in Greece. As the case now stands, I do not think this a sufficient reason for withdrawing from Greece, without a further experiment, provided the Board have the ability to sustain efficiently all their present missions; though, perhaps, even on this supposition, if the mission were not already in existence, in view of the extensive fields where evangelical efforts are required by a destitution still more deplorable, and invited by a promise of success far more encouraging, I might doubt the expediency of its establishment.

Let me also add, in reference to the feeling of doubt as to the expediency of sustaining the Greek Mission, which, it would seem from your letter, is becoming more general among the firm-

est friends of the missionary cause at home, that if this feeling is such as to make the *permanency* of the Greek Mission quite problematical, provided it should survive the present shock, I have nothing to say against its immediate abandonment. If the mission holds its existence by so precarious a title, the sooner we are withdrawn the better;—the better for you, the better for us, the better for the heathen. It is not to be supposed, that if this crisis passes, pecuniary difficulties will never arise again.

I have nothing more to say in reference to the prospects of the Greek Mission. But there is one important consideration, of a more private character, which I cannot omit. I refer to the health of Mrs. Arnold. I indulge no propensity to look at the gloomy side of the picture when I say, that the hope of her enjoying an ordinary measure of health and happiness in our present situation is not easily cherished. I do not apprehend that any organic disease has been induced, nor that her constitution has been so undermined as to forbid the hope of an entire restoration in a more congenial climate. But I cannot conceal from myself that there is a strong tendency to such an ultimate result,—a tendency which can be resisted, or perhaps I should rather say retarded in its operation, only by frequent change of air, united with relief from domestic cares, and withdrawal from those social excitements formerly so pleasing and so healthful.

At the end of all this, what shall I say to you? Shall I *request* you to *recall* me? Shall I *advise* the *abandonment* of the *Greek Mission*? No. I can do neither. So far as my feelings in reference to the missionary work are concerned, I do not *wish* to be recalled. I *prefer* to labor here. I hope to be made, by the blessing of God, more useful here than I could be at home. I feel, at least, that I have not been permitted to make an *adequate experiment*. My work is but just begun; and it has for me a particular interest at the present moment; because I seem to myself just now, more than ever before, on the point of learning what the prospects of usefulness are. There are, it is true, many things to discourage missionary efforts in behalf of the Greeks. I see no reason to sustain the belief, that an eventful crisis is at hand, and that the future will be the reverse of the past:—but it is undeniable, that there are some important features in

the *present aspect* of affairs in Greece, which are adapted to afford *fresh* al-
liment to our hopes; and while it would be painful to abandon this field under any circumstances, and still more painful to retire from it without making a fair experiment *for ourselves*, it would be most painful of all, to desert it at an epoch of peculiar and, in our brief experience, unprecedented encouragement.

Shall I then enter my most earnest and unqualified protest against our recall? No: I cannot do this. In view of the doubtful issue of the present pecuniary difficulties at home; of the prospects of the mission, unquestionably, even at this favorable moment, far inferior in promise to many others; and of the apparent unfriendliness of this climate to my dear wife's health; I cannot use my *utmost* effort to prevent our recall, without doing violence alike to judgment, to conscience, and to affection.

I have done. The conclusion of this letter relieves my mind of much anxiety: the communication of your final decision will relieve it of what remains.

It is a precious comfort, that He who hath led *us* hitherto in ways of mercy, and who loveth *Zion* with an unchanging love, will never forget his people, nor forsake his cause.

—
EXTRACT FROM A LETTER OF MISS
WALDO.

I have looked at the subject in two general lights,—the foreign and the home,—in its connexion with the mission as it appeared to us here, and with the situation of the Board, as you have described it to us. With regard to the former, I do not feel that it is *my* place to speak of those departments of the mission, here or in Piræus, in which, though an intensely interested spectator, I am not a personal actor. The views and hopes of those engaged in them would, of course, be most correct and just, and from *their* statements you will form your decisions.

In the mission school, in which I have been nearly a year and a half engaged, I have felt a constantly increasing interest, not from any *outward* charms it possessed, not because it gratified my taste or my intellect; these I turned my back upon when I bade farewell to my beloved pupils in Boston; *but because* of the facilities it has

daily afforded me of holding up a crucified Savior to perishing souls, and the hope that to Greek or Jew,—to some dear child, his cross might be made the power of God unto salvation. This has been the charm, the exclusive and only charm, this school has ever possessed for me; this has cheered the dull work of teaching the mere rudiments of learning to untutored minds, and has reconciled me to the hours which must be spent in the mere work of the hands; and *this* would make me happy *still* to labor for our little flock. One cause of deepened interest has been the growing hope of access to the natives; as I said in my last, we have more natives now than ever before, and though a considerable proportion of them are quite young, and cannot, therefore, be much benefited by religious instruction at present, we might reasonably hope they would remain with us for some time, if no disturbance arose.—Of course, an increasing acquaintance with the language must add to my interest. I now begin to enjoy my Greek bible class, instead of *dreading* it, and to have the sweet pleasure of seeing that my little company are not uninterested listeners. At no time, so far as the *school* is concerned, would it have been so painful to me to abandon it, as you. Yet it is but a little beginning, I know, and, perhaps, if some enthusiastic traveller from home were to visit it, as he looked round on the little humble company he might say, "Is this all?" But they are dear to us, yes, they are "*all Corfu*" to us who teach them. Still we cannot report any conversions among them, though there have been, not unfrequently, hopeful appearances; and we trust the "great day" will show that the precious seed, here sown in tears and prayers, was not wholly lost.

Yet, in view of the present painful circumstances of the Board, I would shrink from the responsibility of being otherwise than "*passive*," even regarding the school in the most encouraging light; the more so, because the disbanding of the mission would be least felt in the school; the Jews Society will take all our interesting pupils of that nation, in the course of a few months; and as it is Mrs. Dickson's determination to continue here, the remainder of our pupils would still enjoy her instructions. It is true, her enfeebled strength would not allow her to enlarge the school, and a few years more must close her active la-

hors,—a saddening consideration indeed. Still, knowing the incumbrances of the Board, looking on the worn-out, sinking missionaries in Arracan, hearing the calls of the over-taxed and highly blessed laborers in China, and assured that no help can be sent *them*, unless it be *taken from us*, I dare do nothing but refer the matter *back* to the Board, and resignedly abide by their decisions, praying that they may be the will of God.

But there is one fact alluded to in your letter, of which I must speak in closing. You tell us that many of the warmest friends of missions, in and out of the Board, have lost heart and interest in the Greek Mission. If *this* is to continue with the continuance of the mission, then, for one, I would not only refuse to plead for it, but beg to be withdrawn. The desponding missionary, struggling against his own corruptions, discouraged at the little success attending his labors, feels sustained and cheered by the sweet assurance that many "*wrestling Jacobs*" are pleading for him at a throne of grace. Yes, the *missionary* can understand the feelings which prompted Mr. Mason in his letter to the 1st Baptist church in Boston, to rejoice far more in the assurance that he had a whole church's *prayers*, than in all their contributions,—when they adopted him as their missionary.

Take from him this comforting assurance; leave him to toil *alone*, in the most desolate of all the senses of that word, unremembered, unprayed for; let him know that the dear Zion he has left for an idolatrous land, has lost interest, and hope, and faith in prayer, for a blessing on his labors, and believe me, there is not a more pitiable, helpless being than that missionary. The Lord save me from laboring in such an unblest field! and if he has withdrawn from his people all desire to pray and hope for Greece, I would regard it as a voice saying, "Get thee out from this country." But we hope for better things. Oh it is sad, most sad to cut off from a nation every teacher of righteousness, and leave them to the undisturbed dominion of superstition and sin. And earnestly do we pray that ere that act of excision be passed, the question may come home with solemnity to every heart in our thousand Baptist churches, "Can nothing more be done for Greece?"

EXTRACTS FROM A LETTER OF MR. BUEL.

The following letter from Mr. Buel was written at an earlier date than the two preceding (July 15),—and before the communication from the Board relative to discontinuing the Greek Mission could have been received. It bears, however, directly upon the same subject, and indicates the sentiments of Mr. Buel as to the policy to be pursued. The immediate occasion of the letter appears to have been the withdrawal of the Mission of the A. B. C. F. M. from Greece, and some of the reasons which have been assigned for it.

In a document of Dr. Anderson, Secretary of the American Board of Commissioners, which I saw yesterday for the first time, is the following statement. "The Greeks have retired from us. To a most affecting extent, they have become inaccessible to our preaching, our books and our influence!" It is indeed true, it always has been, and for half a century to come it may continue to be true—"to a most affecting extent"—that the Greeks are, [not "have become" within a few years back,] "inaccessible to our preaching, our books, and our influence." The same mournful fact is also true of every country in the world, where evangelical missionaries are laboring, or ever have labored. But is that a valid reason against the commencing, or the continuing of missionary efforts? Did that reason prevail with those men who formed the "Alliance," at New York, to commence operations upon Italy, the seat of the Beast? I have plenty of facts to encourage that noble undertaking. But what is Italy when compared with Greece? It is a clouded midnight compared to the morning dawn. I once sent a case of bibles, in French and Greek, with a quantity of other good books, to Marseilles—designed for a Greek medical student,—an acquaintance, at Montpellier. Our subsequent correspondence could elicit nothing about the fate of that case of books. A few days since, news came, that it had been returned safe to the Bible Depot in Malta, whence it was shipped to the care of the American consul in December, 1843. It is now on its way, I hope, to Greece, where it will not be sequestered in some dark vault of a custom-house, by the obedient tools of a Papal priesthood. Such

things are never known in Greece. All books are free to come and go, at every port in the kingdom.

But it is appropriate to state in this connection the interesting fact, that the Greek Minister of Ecclesiastical Affairs and Public Instruction has recently ordered from the depot of the British and Foreign Bible Society in Athens *four thousand copies of the New Testament in Modern Greek for the use of the schools*. These testaments are the donation of that noble Institution. Verily "The Greeks are retiring from us!" Had Dr. Hawes taken time to observe and consider, I am persuaded that he would not have said,—“the Greeks are less liberal now than they were twenty years ago. They are less friendly to the circulation of the Scriptures, and far more decidedly hostile to missionaries and all missionary efforts.” Can this be true? Is it true even of the Greeks in *Turkey*, who are under the rod of the patriarch? It seems scarcely credible that even in Turkey there should not be a perceptible advance of the Greek mind in Christian civilization. And who does not know that in respect to general intelligence, Christian education, and civil and religious freedom, there exists a wide and acknowledged difference between the Greeks of Turkey and those of Independent Greece. This difference I have heard emphatically described by Dr. King himself—a missionary of some sixteen years experience here—on his return from Smyrna in September, 1844. And who will say, that the "million copies of books and tracts which have been printed by different missionary societies, and scattered broad-cast over the Greek community"—and the other beneficent operations enumerated by Dr. Anderson,—have not had much to do in liberalizing the Greek mind here, and in giving it a tone so much superior to that which prevails in Greek society in Turkey? In truth, the Greeks of Turkey and those of Free Greece—whether you treat of their religion, education, or politics—should not be spoken of in the same chapter.

I know not what importance is attached to the reported conversion of a whole community of Greeks in Syria, near Beyroot, and under the immediate observation of the Bishop of Antioch. It is said that these men, in perilous circumstances, solemnly pledged their adherence to protestantism, and are now receiving instruction from the

American missionaries. It is true they have not been baptized, on profession of their faith,—their infant baptism being held to be sufficient;—still, it seems to me, this case, as encouraging as any thing reported of the Armenians, ought to go for an exception to Dr. Hawes' declaration, that "there is something in the Greek mind, which, to a singular degree, repels the gospel as a principle of a new and spiritual life." And again, as to the statements, which he also makes,—that "the power of excommunication in the hands of the priests, they regard with extreme dread, as sealing the soul over to perdition; and, believing as they do, that salvation is certain in their church, and no where else, (!) they regard every attempt at innovation as an attack upon their dearest interests, and they resist it with persecution, or turn away in disgust and scorn;"—"this is a dark picture, and I freely admit that there are many among the Greeks, both ecclesiastics and laymen, to whom it does not apply."—*That is the point.* "There are many to whom it does not apply." The only point of any value with us, and with American Baptists, is, *how many, and who, and where* these "many" are. No question in which I am interested, more truly has two sides to it, than the one which these documents of Drs. Anderson and Hawes have presented in so dark colors. There is a large class even in Greece Proper, and in some parts this class constitutes the great majority, concerning whom it may be said that "*this dark picture is true.*" Of that class it always was true, and must be true for many years to come. And if the same is not equally true of the *Armenians*, it will be less easy to account for the persecution which has just been raging among that people, unexampled by any former persecution in the East.

On the other hand, it is injustice to the Greeks and to the cause of religion and philanthropy, to suppress the fact, that there is in Greece a numerous, educated, and influential class—those in the professions of law and medicine; those holding seats in the legislature, and officers under government; the wealthier merchants, professors of the university and gymnasias, and the editors of newspapers; and, what should not be omitted, some of the higher clergy—who, as a body, are seeking high and noble things for their country; who entertain worthy views of the subject of education; who hold Ameri-

can institutions in reputation; who cherish a commanding feeling in favor of both civil and religious freedom; and who have a strong impression that the national religion, which they venerate more than they admire, stands in need of reform, and is encumbered, as they readily acknowledge, with many things that do not belong to the religion of Christ and the apostles. It is this class who have looked kindly upon our labors, so far as they have come under their notice; it is this class who sustain the operations of the Education Society in Athens—which has put in circulation large quantities of the American Tract Society's publications; and which was the first to approve and patronise the "Moral Science" of Dr. Wayland;—it is this class who form the public sentiment which called into existence the "Rigarian Theological School," in which the "Moral Science" is used and held in high repute:—it is this class, in fine, which countenances the recent act of the ministry in accepting the 4,000 copies of the New Testament for the public schools. If Dr. H. will reflect that this proceeding has taken place under the "new constitution which prohibits proselytism," he may see that "the government is" *not* "prepared to lend its power to strengthen the hands of the priesthood, and thus perpetuate the reign of ignorance and superstition." So far is this from being true, the government happens at this moment to be arrayed in opposition to the priesthood, or to the party supporting the pretensions of the priesthood. The Chambers only the other day had reached the subject of religion in their debates. A bill was introduced providing that the president of the Holy Synod shall be appointed by the king. The opposition contended for the election of the president by the Synod itself (which is composed of five bishops). After a tumultuous discussion of three days, during which the excited populace thronged the galleries and precincts of the Chambers, the ministry yesterday carried its measures by a majority of eight votes. Is it likely then that a ministry, so favorable to the use of the bible in common schools, will use its power in the Synod to "strengthen the hands of the priesthood, and thus perpetuate the reign of ignorance and error?"

The Papal and Puseyite Jesuits, those dangerous men, may undermine the basis of morals and piety, in my

own State, in protestant New York, and her papalized politicians may help on the ruin, but I will continue to hope for Greece so long as her Collettis, relying upon a concurrent public opinion, are careful to see that *the Bible is used in the common schools*. Moreover, it should not be forgotten that this first educational act of the new Greek government is the result, in great part, of Christian influence from abroad. It is the result, for example, of those "two hundred thousand copies of the New Testament, and parts of the Old, which" (since 1810,) "have been put in circulation" (by the various English, American, and Swiss Societies) "in the Modern Greek language."

It is not asserted that "the Bible in common schools" means all that it means in our own country, where the utility of it is enhanced by innumerable Christian influences—by Christian example, pious parentage, the preaching of the gospel, and an evangelical public sentiment: still, no one will deny that in Greece it means a great deal, and sure I am, that in Italy, and even in France, the phrase would be regarded as full of *portentous* meaning by the Roman church; which Dr. Anderson has strangely said to be *less exclusive than the Greek*."

But supposing that the American Board do "withdraw, at least for the present, from the Greek field;" is this a reason against, or greatly in favor of, the continuance of the Baptist Mission to this country? I hope that this consideration will have its due weight.

Suppose again, that the American Societies all should abandon the Greeks; and that the British and Foreign Bible Society should do the same; and henceforth the distribution of the bible, with other auxiliary books, should cease, *as it verily would*; and the preacher's voice no longer be heard in the land;—would not the rocks of Mars-Hill, and the dust of Corinth, cry out!

But the British and Foreign Bible Society would leave any other missionary field sooner than they would leave the Greeks; and the American Board have still *one* missionary firmly seated in Athens.

Distribution of books—Miscellaneous notices.

But it is time to give what further items of intelligence remain to be communicated, since my letter of June 5th.

The tract entitled the Dairyman's Daughter has been translated, as previously mentioned. An edition of 3,000 copies may be published, in the style of the "Mary Lothrop," for \$100. It only waits an order to print, from the Rooms. Of the "Mary Lothrop," 200 copies have been presented to the Education Society, to be distributed as prizes in the girls' schools under its direction. One hundred copies of the Cambridge edition of the New Testament in Ancient Greek, with references, have been presented to the gymnasiarch in Athens, to be distributed under his direction, to the students of that institution at the recent examinations. The higher classes in the gymnasia read the Ancient Greek with ease.

Fifty copies of the same testament were also sent to the director of the gymnasium in Syra, for the same purpose. They were accompanied with 150 of the publications of the American Tract Society—as Watson's Apologies for Christianity, or his Replies to Gibbon and Paine; the "Conversion of St. Paul," by Lord Lyttleton; "Gurney on the Sabbath;" and a "Dialogue concerning the Inspiration of the Scriptures"—all excellent antidotes for the all-pervading infidelity of this country. In reply to this donation the following note was soon after received. It is worth noticing, as showing the feeling with which not only the writer but also the other gymnasiarchs have welcomed our donations.

The Royal Gymnasium of Syra, to Mr. R. F. Buel.

"The Gymnasium of Syra has received with pleasure the second case of books, transmitted through Mr. Damalas; for this renewed favor it expresses anew its thanks; and it will ever speak of your exemplary zeal as a benefactor of the Greeks, and friend of their highest good. The superintendent and directory will strictly attend to the distribution of the books agreeably to the command of the donor; at the same time making known to each recipient the worthy name of the noble Philhellene by whom so acceptable a gift has been bestowed.

The Gymnasiarch of Syra,
G. SERONIUS.

Syra, 5th July, 1845."

On the second of this month I went to Nauplion on a book excursion, and was absent from home forty-eight

hours. The Austrian steamer, which leaves Piræus for N. the 2d and 17th of every month, at six o'clock, A. M., arrives there at five, P. M., stopping a half hour at Spetsia, one of the intervening islands. I took with me the following books;—100 Cambridge New Testaments, 150 New Testaments in Modern Greek, Bambas' translation,—20 Old Testaments, 21 "Moral Science"—also the same books mentioned in the case to Syra, and a quantity of other Scriptures and tract publications—in all 683, of 20 different kinds.

They were deposited in the bookstore of Mr. Sophocles, to be sold; the gymnasiarch having the liberty to use any quantity of them without pay, to distribute as prizes in the gymnasium, and among the schools of both sexes in that town, at the approaching examinations. This task he accepted apparently with great cordiality. On my offering him an additional twenty copies of the "Moral Science" as a class-book in the gymnasium, he promised to introduce it next term, which commences in September. For this donation of books (including the Ancient Greek Testaments) he expressed to me the thanks of the gymnasium, at the public examination, and in terms similar to those of the letter given above.

On the 5th instant I sent a box of 150 spelling-books on sale to Patras, to the order of Mr. Maniakis, and a hundred juvenile tracts, &c., for prize books.

The Rev. Mr. Lowndes, now Agent of the British and Foreign Bible Society, has recently come to Athens, and probably to reside here permanently in the place of the Rev. Mr. Leeves, deceased. The completion of the second and improved edition of the Old Testament in Modern Greek, will consequently not suffer any material delay. As the recent edition of the New Testament is likely to be exhausted before many months, in consequence of the large drafts made by government for the use of the schools, it will be a favorable time to present such improvements for the next edition, as are essential both to preserve the integrity of God's word, and answer the scriptural demands of its Baptist patrons. These changes would require only to restore the original words, in some passages that have been needlessly and wrongly translated. The suggestion has been acquiesced in by missionaries here. Mr. Lowndes will also sell us bibles much cheaper than we have hitherto obtained them.

France.

OBITUARY NOTICE OF MR. FOULBOEUF.

It was our painful office in the last number of the Magazine, to announce the death of Mr. Foulboeuf, of the French Mission. The following unaffected tribute to his memory is from one of the members of his late charge, dated July 31. After advertising to the attack of paralysis, on the 26th of July, the writer proceeds:—

He fell asleep in the bosom of Jesus on Wednesday, the 30th, at 7 o'clock in the evening, leaving in the bosom of his interesting wife, and in that of every member of his flock, the most painful regrets,—so heart-rending that they cannot be described;—the fountain of our tears cannot be stayed;—all the neighborhood is plunged in mourning. It seems to us that we have lost all. He who has made this wound in our bleeding hearts, alone can bind them up! We need the balm of Gilead! Oh! may this too cruel affliction be sanctified to all concerned!

I have reason to regret, in the circumstances as painful as they are unexpected, in which we find ourselves, the not having executed in season the project which I had formed myself, and of which I had been very careful not to awaken any suspicion in Mr. Foulboeuf, on account of his extreme disinterestedness and his great delicacy; so great that he would even have denied himself of the most necessary things rather than run the risk of becoming in any way whatever burdensome to any one. It was sufficiently trying to him, he said, to be obliged to accept so much from the Baptist Missionary Society; and hospitable as he was, he was obliged, in order to satisfy his Christian benevolence, to impose upon himself the severest privations of every kind. His ordinary food was potatoes, and many a six months entire have passed without his having a morsel of meat brought into his house, notwithstanding all the fatigue which he continually experienced; for nothing hindered him,—neither excessive heat, nor the severest cold, nor torrents of rain, nor impassable roads. By night, by day, through field and forest, he could overcome every thing, that he might preach the good news of salvation; a Savior's love lent

him wings to pass all distances and to surmount all difficulties. If he saw that there were many people, as was the case in winter, he would not even sit down, that he might give his chair to one of those who had none, refusing even to change his hose when he was drenched; for it is impossible to form an idea of the extent to which he carried self-denial. His whole life, so short, alas! was a living example of the assemblage of all the Christian virtues which adorn the doctrine of our divine Master, whose humble and faithful servant he ceased not to be.

Since our meetings at N—, his preaching has improved astonishingly. His happiness at seeing himself surrounded by numerous and attentive hearers electrified him singularly, and the Holy Spirit aided him to utter all that was suited to a like assembly;—his speech flowed as from a fountain;—while, formerly, he pretty generally appeared rather slow of utterance, having then only a few hearers at V—, where only I had an opportunity to hear him. I suppose he spoke with more animation in the other meetings of the neighborhood. Although all he said was very fair, instructive and edifying, yet it is certain that in his numerous assemblies God assisted him in a wonderful manner.

To return to the project in question, which I was desirous of executing; it was as follows:—I wished to take the liberty of observing to you, in regard to this dear servant of Christ, that every thing being very dear here, and having frequently expenses of correspondence and journeying to pay, his *trimestre* (quarterly allowance) was always consumed beforehand. This made his friends anxious that the Board should kindly take into consideration the penury in which he inevitably found himself in such circumstances, and augment his salary, if it were possible, to prevent him from contracting debts, which are otherwise unavoidable and much to be regretted. Our hearts are broken to see our dear sister, widow of our beloved pastor, in so trying a situation, having the charge of her dear children, while she is herself so destitute of the means of existence. May God deign to provide for her wants, and for those of her dear children! He has promised to do it, and He will; yes, He is the widow's stay and the orphan's father,—and my heart tells me that the Christians of America will be the chosen instruments of God for

accomplishing his glorious promises, all of which are yea and amen. The deep and constant desire of our worthy pastor was, with aid from above, to devote his dear children to Baptist missions, and, doubtless, our Heavenly Father will accomplish it; yes, and by your means! I dare think that God did not in vain give birth to such a desire in that saint.

The ways of God are impenetrable, and difficult to find out; for his ways are not our ways, nor his thoughts our thoughts. We do not yet, perhaps, understand why God has so soon called to himself a subject so faithful, and endued with so much firmness and meekness. In the time of our persecution I frequently said to him, "Sir, you have a wife and are a father,—do not then haste to meet danger, nor let it pain you to see me exposed to it, me who have no such ties holding me to life, and who should not, I hope, fear either prison or death, if called therto." "Madam," replied he, "I love my wife, I have consideration for her, I respect her, but this shall never make me recoil from persecutions, or even from death." Indeed, his whole conduct was but a convincing proof of this. At N— the good seed seemed to begin to spring up in many hearts, and to prepare to germinate in others; and now God has just removed from us that good pastor! We know not why; but we may know hereafter.

August 2. I have just seen the inhabitants of N—; they are most deeply afflicted. They all believed that there never was a man like him,—they think, that, being made for heaven, he was too good to be upon earth. N— no longer exists for them, say they, since they must no more see his face, and since his fact no more bring the message of peace. His presence on earth was like that of a brilliant and beneficent star, which causes joy, and whose absence covers nature with mourning. Please pardon the disorder and confusion of this hurried scribbling. My heart has never been more a prey to grief, nor my mind more troubled. I see nothing but mourning around me, and I shudder to consider the consequences of such a loss. A great work was begun,—but God can continue it, and choose for himself another servant according to his own heart, to succeed him whose memory will live forever in the soul, causing to fructify in many the seed which was sown by him.

SPECIAL MEETING OF THE BOARD.

Philadelphia, Sept. 24, 1845.

Agreeably to a call from the Acting Board, dated August 4, 1845, a special meeting of the Board of Managers of the Baptist General Convention was held in this city, commencing this day, at 10 o'clock, A. M., in the Lecture Room of the First Baptist Church; Rev. Spencer H. Cone, first Vice President, in the chair.

The following members were present:—

Rev. FRANCIS WAYLAND, D. D., *President of the Convention.*

“ SPENCER H. CONE, D. D.,

“ GREENLEAF S. WEBB,

“ BARTHOLOMEW T. WELCH, D. D.,

Hon. JAMES M. LINNARD,

Rev. SOLOMON PECK, *Corresponding Secretary.*

“ BARON STOW, *Recording Secretary.*

Hon. HEMAN LINCOLN, *Treasurer.*

} *Vice Presidents of the Board.*

Managers.

Rev. ALFRED BENNETT,

“ IRAH CHASE, D. D.,

WILLIAM COLGATE, Esq.,

GARDNER COLBY, Esq.,

JOHN CONANT, Esq.,

Rev. ROBERT W. CUSHMAN,

ALBERT DAY, Esq.,

Rev. ISAAC T. HINTON,

Rev. GEORGE B. IDE,

“ JEREMIAH B. JETER,

“ JOHN M. PECK,

“ BARNAS SEARS, D. D.,

“ CHARLES G. SOMMERS,

“ SAMUEL B. SWAIM,

“ ROBERT TURNBULL,

“ WILLIAM R. WILLIAMS, D. D.

Prayer was offered by the Rev. Dr. Wayland.

Letters were read from the Rev. James Gillpatrick, of Bluehill, Maine, Rev. Henry Jackson, of New Bedford, Mass., Rev. Nathaniel Kendrick, D. D., of Hamilton, N. Y., and Rev. Robert B. C. Howell, D. D., of Nashville, Tenn., stating the reasons of their absence.

Voted, That the Rules of Order of the General Convention be adopted as the Rules of Order for the present meeting.

Voted, That ministering brethren present be invited to sit with the Board, and participate in its deliberations.

A letter from a Committee of the Foreign Mission Board of the Southern Baptist Convention, dated Richmond, Va., May 21, 1845, and addressed to the Acting Board, and the proceedings of the Acting Board thereon, with a copy of the Circular issued to the members of the General Board, were read.

For purposes of greater convenience, the Board, by special invitation, removed to a room in the building, 31 North Sixth Street, occupied by the American Baptist Publication Society.

On motion by the Rev. Dr. Wayland, seconded by the Rev. Mr. Sommers,

Voted, That the subjects named in the circular calling this meeting of the Board, be referred to select Committees.

On the subject of the Transfer of certain missions, as requested by the Southern Board, the following Committee was appointed :—

Messrs. F. Wayland, S. Peck, C. G. Sommers, J. B. Jeter, and J. M. Peck.

On the subject of Claims :—

Messrs. A. Bennett, G. S. Webb, G. Colby, A. Day, and B. Sears.

On motion made and seconded, the following were appointed a Committee to consider the expediency of calling an extra session of the General Convention :—

Messrs. B. Stow, S. H. Cone, F. Wayland, I. Chase, B. T. Welch, W. R. Williams, and G. B. Ide.

Adjourned till half past 7 o'clock, P. M. Prayer by the Rev. Mr. Jeter.

Half past 7, P. M.

The Board met agreeably to adjournment. Prayer by the Rev. G. S. Webb.

The Committee on the Calling of an Extra Session of the Convention reported, and the report, after some discussion, was laid on the table.

The Committee on the Transfer of Missions reported, and the report was adopted, as follows :—

The Committee to whom was referred the subject of the Transfer of Missions, presented by the Acting to the General Board, have had the same under consideration and ask leave to report :—

That in the view of your Committee the contract between the Convention and their missionaries does not allow of any change in the relations of the parties without the full consent of the missionaries. The Committee therefore believe that any authoritative action on this subject is out of the power of the Board.

At the same time it seems to your Committee perfectly consistent with the obligations of the parties to each other, that your missionaries should have the choice of the associations with which they would be connected ; and if any of them should prefer to change their relation from us to the Southern Board, they should, in the spirit of fraternal regard, be allowed every facility for doing so.

All which is respectfully submitted in behalf of the Committee,

F. WAYLAND, *Chairman*.

The Committee on Claims reported, and the report was adopted, as follows :—

The Committee to whom was referred so much of the communication of the Committee of the Southern Baptist Convention as relates to any claims which said Southern Baptist Convention may have, or suppose they have upon the General Convention, or which the General Convention may have, or suppose they have upon said Southern Baptist Convention, report :—

That they have given their earnest attention to the subject, and are of the opinion, that, inasmuch as brethren from the South have retired from the General Convention and formed a new organization for themselves, the property and liabilities of the General Convention should remain with that body ; and that no other mode of adjusting supposed claims in the case would be more equitable in itself or more likely to prove satisfactory. The circumstances under which the separation above-named took place, are of themselves sufficiently painful ; and it may well be a matter of solicitude with all the parties concerned, that no new questions, which might lead to further misunderstanding, should, without the most urgent necessity, be started. Of such a tendency the question of claims is believed to be, which either party might make upon the other. In view of all these circumstances, your Committee would recommend the adoption of the following resolution, viz.

Resolved, That it is inexpedient, either for the General Convention or for those who may have retired from it, to make any claim, the one upon the other, respecting the property of said General Convention on the one hand, or the payment of its present debt on the other.

All which is respectfully submitted,

ALBERT DAY, *Chairman*.

The report on the calling of an extra session of the Convention was then taken up, and further considered. Pending the discussion, the Board adjourned till Thursday morning at 9, A. M. Prayer by W. Colgate.

Sept. 25, 9 o'clock, A. M.

The Board met agreeably to adjournment. Prayer by the Rev. A. Bennett.

The journal of yesterday was read and approved.

The report that was under consideration at the time of adjournment, last evening, was taken up, and, after a brief discussion, laid on the table for the purpose of considering some preliminary subjects.

The Treasurer, by special request, made a statement respecting the financial condition of the Board, and a free discussion ensued with respect to the state of the various missions, and the prospect of ability to support them as their exigencies require.

Adjourned till half past 2, P. M. Prayer by the Rev. Dr. Welch.

Half past 2, P. M.

The Board met agreeably to adjournment. Prayer by the Corresponding Secretary.

The subject under consideration at the close of the morning session was resumed, and, after mature deliberation, the following resolutions were adopted :—

Resolved, 1. That, inasmuch as the income of the Board is inadequate to the efficient support of all our missions, it is the duty of the Acting Board to make immediate arrangements for the reduction of their number, and the strengthening of such as remain.

2. That in making such reduction, regard should be had to the amount of expense incurred in the support of any particular mission, compared with the providential indications of the usefulness of said mission.

Statements were then made by a Committee of the Acting Board, who had spent some weeks gratuitously in obtaining subscriptions for the extinguishing of the debt of the Convention.

Voted, That special agents be appointed to aid in raising the balance necessary to pay the entire debt.

The following were appointed :—

For New York city and vicinity—Messrs. S. H. Cone, E. Tucker, and W. Colgate. *For Philadelphia*—Messrs. G. B. Ide, W. Shadrach, G. S. Webb, and J. M. Linnard. *For Albany*—Messrs. B. T. Welch, F. Humphrey, and H. Lincoln.

The report of the Committee on the Calling of an Extra Session of the General Convention, was taken from the table, amended, and adopted, as follows :—

The Committee appointed to consider the expediency of calling an extra session of the General Convention, have had the subject under careful consideration, and respectfully report :—

That, in view of the recent missionary organization at the South, and the new relations thence arising ; also in view of the imperfections in the provisions of our present Constitution ; it is expedient for this Board to request the President of the Convention to call an extra session of that body, to be held in the Baptist Tabernacle in the city of New York, on the third Wednesday in November next, at 10 o'clock, A. M.

BARON STOW, *Chairman.*

Voted, That the Rev. Barnas Sears, D. D., preach the sermon before the Convention at its extra session, and the Rev. William R. Williams, D. D., in case of his failure.

On motion by the Recording Secretary, seconded by the Rev. Dr. Wayland,

Voted, That a Committee of nine be appointed to recommend such alterations in the

Constitution and By-Laws of the General Convention, as may be necessary to give increased efficiency to our missionary operations, and to report at the extra session of that body.

Adjourned till half past 7, P. M. Prayer by the Rev. Dr. Williams.

Half past 7, P. M.

The Board met agreeably to adjournment. Prayer by H. Lincoln.

The Committee on the Constitution and By-Laws was appointed, as follows:—

Messrs. S. H. Cone, F. Wayland, R. Fletcher, H. Lincoln, B. Stow, J. M. Peck, E. Tucker, W. R. Williams, and W. Colgate.

Letters were read from the Rev. Messrs. Eli Ball and J. B. Jeter, of Virginia, resigning their offices as members of the Board.

Voted, That their resignations be accepted.

The Rev. Isaac T. Hinton, of New Orleans, being present, made an oral communication, tendering his resignation as a member of the Board.

Voted, That his resignation be accepted.

Voted, That the journal of the present meeting, with the accompanying documents, be referred to the Acting Board for publication.

The journal of to-day was read and approved.

Adjourned. Prayer by the Recording Secretary.

BARON STOW, *Recording Secretary.*

MEETING OF THE BAPTIST GENERAL CONVENTION.

[The following Circular has been issued, and sent to the Members of the Convention.]

PROVIDENCE, SEPT. 29, 1845.

SIR,—

I have been officially informed by the Recording Secretary of the Board of Managers of the Baptist Triennial Convention, that at the late meeting of that Board in the city of Philadelphia, held Sept. 24 and 25, 1845, it was unanimously voted,

“That in view of the recent missionary organization at the South, and the new relations thence arising; also, in view of the imperfections in the provisions of our present Constitution; it is expedient for this Board to request the President of the Convention to call an extra session of that body, to be held in the Baptist Tabernacle, in the city of New York, on the third Wednesday in November next, at 10 o'clock, A. M.”

In compliance with the above request, it is my duty to inform you that a special meeting of “The General Convention of the Baptist Denomination in the United States for Foreign Missions and other important objects relating to the Redeemer’s Kingdom,” will be held in the Baptist Tabernacle, Mulberry Street, in the city of New York, on Wednesday, November 19th ensuing, at 10 o'clock, A. M.

I have the honor to be

Yours very respectfully,

F. WAYLAND,

President of the Baptist Triennial Convention.

Other Societies.

American Board of Commissioners for Foreign Missions.

The American Board of Commissioners for Foreign Missions held its thirty-sixth anniversary the second week in September, at Brooklyn, N. Y. We can only present the following summary of the present state of the Board:—

The receipts of the Board for the year ending July 31, were \$255,112.96. Expenditures, including the debt of last year, \$237,817.07;—leaving a balance in the treasury, on the 1st of August, 1845, of \$17,295.89. Of the whole amount received, \$32,437 were from legacies, being \$15,990 more than was received from the same source last year. The whole amount received into the treasury of the Board, from all sources, during the year ending with the 31st of July last, was \$255,112.96; being \$18,718.59 more than the receipts from the same sources during the preceding year; and exceeding those of any former year, except that ending with July, 1842. The payments for current expenses during the year have amounted to \$216,817.62; being \$27,553.38 less than those of the preceding year, and \$38,295.34 less than the income for the same period; leaving, after cancelling the amount for which the treasury was indebted at the beginning of the year, \$17,295.89 in the hands of the treasurer.

Under the care of the Board are twenty-

six missions, embracing ninety-two stations; at which are labring 131 ordained missionaries, eight of whom are physicians, six other physicians, fourteen schoolmasters, eight printers and book-binders, eleven other male and 118 female assistant missionaries, in all 355 persons sent forth from this country; with whom are associated in the missionary work seventeen native preachers, and 116 other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to 488.

Under the pastoral care of these missionaries, and gathered by them, are sixty-five churches, embracing 24,566 members. Thirteen printing establishments are connected with these missions, having five type and stereotype foundries, twenty presses, thirty fonts of type, and preparations to print in more than thirty different languages. During the year under review, 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages.

Six mission seminaries, for educating native preachers and other helpers, have 440 pupils; and twenty-seven other boarding-schools, with 1005 pupils, make the number of boarding-scholars 1445. The free schools, including those of the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it, are 616, with 28,871 pupils; making the whole number of pupils to be 30,197.

American Baptist Board of Foreign Missions.

Recent Intelligence.

SIAM.—Letter of Mr. Jones.

In consequence of the sickness of Mrs. Jones, whose health for some time had been declining, Mr. Jones has been compelled to remove with his family to Singapore for a season, for the benefit of a change of air and medical aid. They left Bangkok April 4, and arrived at Singapore on the 25th. A letter from Mr. Jones, of May 10, speaks encouragingly of the prospect of returning health, though they “must wait patiently for its full restoration.” Mr. Jones alludes in the same communication to some ru-

mors which had reached him of a proposed withdrawal of the mission from Siam; and then adds,—

Let not the idea be entertained for a moment. We have done too much for Siam, and have too deep an interest there, to withdraw now. The printing establishment there, has, after struggling with untold, and almost unappreciable difficulties, now reached a maturity which, we trust, will render it permanently efficient. The work of translation has reached a point where it would seem almost madness to give it up. Attention to Christian truth has been awakened,—and the process must go on. We need help. We need

special divine influence. The child, so to say, has been brought to the birth,—but there is not strength to bring forth. Help us by your prayers. Oh ye, who love Zion! let prayer be made for us to God without ceasing, that blind eyes may see, deaf ears hear, and souls stained with the guilt of sin may be purified through the blood of Jesus, “which cleanseth from all sin.”

It may be well to state in this connexion, that missionaries are under appointment to the Siam Mission, one for the Siamese and one for the Chinese department, who are detained in this country by the want of funds for their support.

Return of Mr. and Mrs. Davenport.—A letter has been received from Mr. Davenport, announcing his arrival, with his family, at London, on his way to this country, from Siam *via* Singapore, no direct opportunity offering at that port for America. He was expecting to take passage homeward about the 20th of September.

TELOOAGOS.—The Rev. Mr. Van Husen and family arrived at this port from Madras *via* Calcutta, on the 1st of October. The occasion of their return was the protracted illness of Mr. Van Husen, from which no recovery could have been reasonably anticipated while he remained in India. Within a few weeks, we are happy to state, the prospect of his recovery has become more favorable.

GERMANY.—*Letter of Mr. Oncken.*

The last communication announces the death of Mrs. Oncken, on the 8th of July. The event had long been anticipated, and “the change must have been to her weary spirit glorious indeed.” “But few of the Lord’s saints,” continues Mr. O., “have to tread so thorny a road as was appointed to her. Sometimes her heart of flesh began to fail, under her indescribable sufferings, but the Lord was faithful to his promises, and faithful to his fainting child;—He was the strength of her fainting spirit, and is now her portion forever.”

The health of Mr. Oncken has been

much impaired by the long affliction. For the last eighteen months he seldom came from the sufferer’s side. The cancer was of the most malignant kind.

The prospects of the mission, generally, are cheering. About forty new converts have been added to the church since the opening of the year, and they are constantly encouraged by new applicants. The place of worship is crowded to excess, and had they a larger and better place, “the attendance would be soon twice the number.”

CHEROKEES.—*Letter from Cherokee Delegates.*

The following letter appears to have been occasioned by an intimation that the Board were about to send a messenger to the Mission. This measure may not be carried into effect, though it would, doubtless, be attended with much good. The letter breathes an excellent spirit, and will be read with interest. It is dated at Cherokee, Cherokee Nation, Aug. 27, 1845.

Honored and Dear Brethren—

We, the delegates from the churches in connexion with the Baptist Mission in the Cherokee Nation, have heard, with great pleasure, that our beloved brethren, the members of the Baptist Board of Foreign Missions, have it in contemplation to send one of their number to visit us.

We have received from you so many marks of love to us, and care for the perfecting of the work of the Lord among us, that another opportunity to express our thankfulness to one of yourselves would be occasion of great satisfaction.

We had great pleasure in the interviews we had with our beloved br. A-dsi-nv-si-dv (Bacon). We have not forgotten the pleasant day he spent with us at this place, giving us personal instruction in the word of God; and how he exhorted us all, “that with purpose of heart we would cleave unto the Lord.” With that visit our hearts were comforted, and the hands of our instructors strengthened. And, we trust, the savor of it is not yet lost. It was an occasion of great joy to us to welcome him to our country, and we feel ready with equal cordiality to receive

any one of your number, or of your appointing, who may visit us again. And we shall rejoice to receive the message of the Lord from his mouth.

The printing press, which was purchased when our br. Bacon was here, has been in successful operation. We have already received much instruction through it; and if the Lord shall spare the lives and health of those who use it, we hope to receive much more. Much information also has been diffused among our people by the same means. The advantages we receive through the press, we estimate very highly, and our thanks for these rich privileges are unceasing.

We hope, if it be possible, that we shall not be disappointed of the visit we so earnestly look for.

Allow us to say, that at our meetings we do not forget you in our prayers. You, and many brethren now with God, remembered us when we knew nothing; when we cared not for our own souls. By the mercy of God we now pray for you, and for the spread of the gospel, by your labors, among other nations.

We are thankful that we have evidence that the gospel is still extending its influence, though we have had to mourn over some individuals who have acted unworthily.

We have four days' meetings appointed at several places, and if the visit of our beloved brother should be at the time of one of those meetings, it would be a high gratification to us and to our people, to have the pleasure of his company. The meetings are appointed as follows:—at Cherokee, the fourth Sabbath in September; at Dsiyohee, the fourth in October, and at Delaware Town, the third in November, commencing at each place on the Friday before and continuing till Monday.

We shall also be glad to have a meeting, at this place, of the delegates from the churches at the time of the contemplated visit.

We pray that the peace of God, through our Lord Jesus Christ, may ever be with you. Amen.

Signed by Ga-ni-da or John Wickliffe, and twenty-four others, members of the meeting.

Arrival of Mr. Judson — Death of Mrs. Judson. — Mr. Judson arrived at Boston in the Sophia Walker, Capt. Codman, Oct. 15, accompanied by his three

eldest children. In the former part of the voyage Mrs. Judson's health had so far improved as to awaken sanguine hopes of her recovery; and on arriving at the Isle of France the prospect continued so favorable, that Mr. Judson sent back the native assistants to Maulmain, expecting to return shortly *via* Calcutta. Soon afterwards Mrs. J. relapsed into her former state, and from that period there was no essential abatement of disease till its fatal termination. She died at St. Helena on the morning of September 1, and on the evening of the same day her remains were committed to the tomb.

Mr. Judson expresses an earnest desire to return immediately to his labors in Burmah, but will be induced, we may hope, to remain in this country till another season.

Donations,

FROM SEPT. 1 TO OCT. 1, 1845.

Maine.

Leeds, 1st ch., for support of a Karen preacher under direction of Mr. Brayton,	4,94	
do., do. do., mon. con., per Rev. S. S. Leighton,	,89	
		5,83
Cornville, Joshua Woodman		10,00
Penobscot Aux. For Miss Soc., per J. C. White, tr., viz.:		
A member of Garland ch.	,50	
Bangor, 1st ch.	12,63	
do., E. Trask's bible class	25,00	
do., Fem. For. Miss. Soc.	2,00	
do., Juvenile For. Miss. Soc.	4,00	
do., Ira Chamberlain,	3,00	
		46,63
North Bangor. ch.	4,50	
Bangor and Glenburn, ch.	8,12	
North Newport, ch.	2,00	
Glenburn, two boys	,12	
Charleston, ch.	14,00	
Corinth, ch.	8,39	
do., Fem. For. Miss. Soc.	11,19	
		19,58
Levant, ch., mon. con.,	7,50	
Mrs. Cole, (servant)	,25	
Exeter, Francis Hill	5,00	
Stetson, ch.	6,00	
Enfield, Foreign Miss. Soc.	15,17	
do., Juvenile For. Miss. Soc.,	4,45	
		19,62
Passamaquoddy, ch.	3,00	
Old Town, ch.	6,00	
do. do., Fem. For. Miss. Soc.	6,50	
		12,50

Bradford, ch.	5 08	
Lincoln, Jacob Parsons	1,00	
	<u>155,40</u>	
North Livermore, For. Miss. Soc., per Loammi Robinson	22,55	
Waterville, 2d ch., per Rev. A. F. Tilton,	3,56	
East Winthrop, ch., per Rev. F. Merriam,	24,00	
do. do., Fem. Beuev. Soc., per do.,	13,50	
	<u>37,50</u>	
Bowdoinham For. Miss Soc., W. R. Prescott tr., viz.:		
Hallowell, Mrs. M. Adams	1,00	
Monmouth, 1st ch.	13,00	
Gardiner, 2d ch.	6,00	
Leeds, 2d ch.	4,25	
Bowdoinham Village, ch.	4,13	
Litchfield, Mrs. Dennis	1,00; Mrs. Stinson 1,00;	
Mrs. Wedgwood 50c.,	2,50	
Bowdoinham Association, collections	14,38	
	<u>45,26</u>	
Hancock Association, D. Morgan tr., per Mrs. H. A. Cole, viz.:		
Sedgwick, 1st ch. and soc., Benev. Soc.	20,75	
do., do. do. do. Fem. Primary Soc.	32,45	
do., do. do. do. Fem. Concert of Prayer	1,68	
do., do. do. do., Burchland Ladies' Sewing Circle	2,05	
do., do. do. do., estate of Susannah Cole,	4,00	
	<u>60,93</u>	
do., North ch.	13,16	
Hancock, 1st ch.	4,00	
do., Eastman Hutchins	1,00	
	<u>5,00</u>	
Sullivan, ch.	7,00	
Surry, ch. and soc.	17,40	
Trenton, 1st ch.	22,87	
Ellsworth, Mrs. Gilbert	,25	
	<u>126,61</u>	
York Association, per Rev. John Richardson,	242,00	
	<u>643,71</u>	

New Hampshire.

A friend	5,00
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Vermont.

Fairfax, J. D. Farnsworth	20,00
Brattleboro', ch., per Rev. J. C. Foster,	15,00
Vermont State Convention, per Rev. W. Kimball, tr.,	62,00
Newfane, Rev. C. M. Fuller,	5,00
	<u>102,00</u>
Woodstock Association, per Rev. Ryland Fletcher, tr., viz.:	
East Windsor, ch.	45,00
Saxton's River, ch., for support of Rev. Mr. Brown,	25,00
do. do. do., Ladies' Miss. Soc., for	

support of a Karen boy named D. Mason, under direction of Mr. Bullard,	22,00
do. do., do., Mrs. Scverancc, for do. do. do.,	1,00
do. do., do., R. Wiley, for Burman Mission,	1,00
	<u>49,00</u>
North Springfield, ch.	10,00
Londonderry, For Miss. Soc.	7,00
Shrewsbury, ch.	13,10
Plymouth, do.	5,00
Chester. do.	5,55
Mount Holly, N. S. Doolittle	1,00
	<u>135,65</u>
Westford, ch.	9,79
Jericho, ch. 14,00; Fem. Miss. Soc. 9,65,	23,65
North Fairfax, ch. 4,00; South Fairfield, ch. 9,85,	13,85
North Fairfield, ch. 3,50; Bakersfield, John Morse and family 3,50,	7,00
East Endsburch, ch. 71c.; Endsburch Falls 2,78,	3,49
Berkshire 6,00; Georgia 8,06; Colchester 6,87,	20,93
Essex 1,75; Charlotte 1,30; Addison 24,50,	27,55
Panton 6,35; Pitsford 5,33; Mt. Holly 31,91,	43,59
Weston, Rev. R. Smith	3,00
Collection at Association per Rev. A. Jones, agent of the Board,	4,55
	<u>157,10</u>
	<u>395,05</u>

Massachusetts.

Boston, Harvard St. ch., mon. con. for Sept., per John Putnam,	15,00
do., Charles St. ch., mon. con. for Sept., per Moses Hadley,	6,69
do., A friend	1,00
do., Bowdoin Square ch. Board of Benevolent Operations, per S. G. Bowdlear, tr.,	50,00
	<u>72,69</u>
North Oxford, ch. and soc., per A. S. Lyon,	50,00
Worcester, 1st church Juvenile Miss. Soc., for support of Burman children,	25,00
Wenham, ch., mon. con. for Aug. and Sept., per Rev. Josiah Keely,	6,15
Sturbridge Association, L. Barrett tr.,	141,02
do., a juvenile offering to the China Mission, care of Rev. J. Goddard,	1,91
	<u>142,93</u>
Westfield Association, Joseph Hawkins tr., per Rev. J. W. Olmstead,	268,59
Middlefield ch., mon. con.,	10,62
West Springfield, (Ireland parish)	64,20

do. do., Mr. and Mrs. Willard 50c.; B. and W. Willard 35c.; for Mrs. Wade's school,	,85	
do. do., for support of a Burman boy, named Benjamin Willard,	,75	65,80
		345,01
Beverly, 1st ch., per Rev. C. W. Flanders,	50,00	
do., 2d do., per do. do.,	30,00	80,00
Princeton, A. H. Goddard and Lucy R. Goddard, per Rev. A. Gale,	5,00	
Framingham, Bap. Benev. Soc., Asa B. Crane tr.,	11,50	
Littleton, church, per Rev. A. Haynes,	147,00	
North Wrentham, per Rev. E. G. Sears,	6,00	
Needham and Dover, ch. Holden, a friend	5,00	
Millbury, ch., per Rev. J. Upham,	15,50	
Barnstable, ch., (Hyannis,) per Rev. A. Pollard, viz.:		
Monthly collections for seven months	51,75	
Fem. Miss. Soc.	26,50	
Hyannis Juvenile Knitting Soc.	3,00	81,25
Wachusett Assoc., per Lewis H. Bradford, tr., viz.:		
Harvard, ch.	22,00	
Westminster, ch.	2,00	
do., Daniel Fosket	1,00	3,00
		23,71
Bolton, ch.		
Barre, ch.	13,60	
do., do., ladies of,	6,03	
do., do., Rev. John Walker	1,50	
Mrs. E. Walker		
1,00,	2,50	22,18
Fitchburg, church, male members,	57,83	
do., do., Female Char. Soc.,	66,00	123,83
Sterling, ch.	21,00	
South Gardner, ch., mon. con.,	11,46	
Collection at Association in Sept.	15,00	242,23
Lowell, 1st ch., per J. A. Brook, tr.,	32,04	
Newton, Fem. For. Miss. Soc., per Rev. H. J. Ripley,	14,00	
Methuen, ch., per Rev. S. W. Field,	72,00	
Cambridgeport, ch., Judson Soc., for support of Mrs. Cutter's school, per Miss Martha W. Hancock,	26,00	
Taunton Green, ch., mon. con. for Supt., per Rev. J. F. Wilcox,	15,25	

Wendell, Mrs. Lydia K. Sawin	1,00
South Reading, ch., per Rev. P. S. Adams,	50,00
	1450,55

Rhode Island.

Providence, Dr. and Mrs. Wayland's subscription for 1845,	400,00
Rhode Island State Convention, V. J. Bates tr., viz.:	
Providence, 1st ch., mon. con. for Sept.,	45,03
do. Association, col. for missions, per Dea. P. W. Martin,	17,70
do., Pine St. ch., mon. concerts, per Dea. Samuel Hunt, tr.,	30,00
Warren, Lydia Munroe, per Rev. J. P. Tustin,	6,00
Warwick and Coventry, ch., per Rev. E. K. Fuller,	3,50
	102,23
	502,23

New York.

Rochester, 2d ch., per Wm. N. Sage,	57,00
Washington Union Association, L. R. Mason tr.,	22,89
Schoharie, Rev. A. Briggs	5,00
Miss H. L. Briggs	1,00
	6,00
	85,89

Pennsylvania.

Wyoming Association	13,00
Marcus Hook, Rev. Joseph Walker	10,00
	23,00

Ohio.

Dayton, Union Miss. Soc., for support of Mr. and Mrs. Wade,	3,00
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Indiana.

Franklin, a friend, per G. C. Chandler,	14,00
Blainsville, Asa Marsh	2,00
	16,00

Illinois.

Bristol, ch., (Kendall Co.) per Rev. J. Schofield,	23,76
Warrens ville, ch., (Dupage Co.) per Rev. P. Taylor,	4,58
Elgin, ch.,* (Keene Co.) per Rev. A. J. Joslyn, for support of Mr. N. Brown at Assam,	8,66
	37,00
	\$3166,43

The following sums have been received towards the debt:	
Boston, Rev. Solomon Peck	100,00
Etna, ch. and soc., Me.,	3,90
Pitsford, ch., Vt.,	2,43
	106,33

Total receipts in Sept., \$3272,76

R. E. EDDY, Assistant Treasurer.

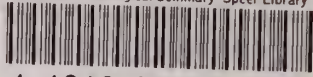
* Also received in July, from the church of Elgin, per Rev. A. J. Joslyn, the sum of \$25.





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